THE Hindu Message

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THE HINDU MESSAGE stands for
(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE COW.—V.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

The hoary holy books with joy declare
That all the fourteen worlds in thee reside;
We have towards thee reverence, love, and pride,
And in thy life our life hath ceaseless share.
When youth with bridal clasp doth touch the fair
A gift of thee doth make the tie abide.
When life departs thy gift becomes a guide
When speeding souls to other homes repair.
Let other men their heart's true reverence show
To bears or lions or eagles as they like.
That you should be our symbol pleaseth me.
We only seek to slowly forward go
Like thee, so strong to love, not strong to strike,
And love and help with gentle ecstacy.

Great Thoughts.

If possible, no animosity should be felt for any one. But carefully observe and remember the manner in which a man conducts himself, so that you may take the measure of his value,—at any rate in regard to yourself—and regulate your bearing towards him accordingly; never losing sight of the fact that character is unalterable, and that to forget the bad features in a man's disposition is like throwing away hard-won money. Thus you will protect yourself against the results of unwise intimacy and foolish friendship.

A successful life, a happy life, does not mean one that is free from trials, vexations, pains and misfortunes. No human being is exempt from these. The happy, successful life is the poised life, the one that rides triumphantly over all the things which dishearten, discourage and set back the weakling.

Even when you are fully justified in praising yourself, you should never be seduced into doing so. For vanity is so very common, and merit so very uncommon, that even if a man appears to be praising himself, though very indirectly, people will be ready to lay a hundred to one that he is talking out of pure vanity, and that he has not sense enough to see what a fool he is making of himself.

Still, for all that, there may be some truth in Bacon's remark that, as in the case of calumny, if you throw enough dirt, some of it will stick, so it is also in regard to self-praise; with the conclusion that self-praise, in small doses, is to be recommended.

If you have reason to suspect that a person is telling you a lie, look as though you believed every word he said. This will give him courage to go on; he will become more vehement in his assertions, and in the end betray himself.

Again, if you perceive that a person is trying to conceal something from you, but with only partial success, look as though you did not believe him. This opposition on your part will provoke him into leading out his reserve of truth and bringing the whole force of it to bear upon your incredulity.

When any wrong statement is made, whether in public, or in society, or in books, and well received—or, at any rate, not refuted—that is no reason why you should despair or think that there the matter will rest. You shall comfort yourself with the reflection that the question will be afterwards gradually subjected to examination; light will be thrown upon it; it will be thought over, considered, discussed, and generally in the end the correct view will be reached; so that, after a time—the length of which will depend upon the difficulty of the subject—everyone will come to understand that which a clear head saw at once. In the meantime, of course, you must have patience. He who can see truly in the midst of general infatuation is like a man whose watch keeps good time, when all clocks in the town in which he lives are wrong. He alone knows the right time; but what use is that to him? For everyone goes by the clocks which speak false, not even excepting those who know that his watch is the only one that is right.

Events of the Week.

Egypt has been granted after all a certain measure of autonomy. To Great Britain that has been for such a length of time the guardian of Egypt's progress belongs the glory thereof. It is no singular fact in Britain's glorious history. Was it not she that liberated the slaves? Was it not she that sheltered Mazzini and Garibaldi? She, the enemy of tyranny, the foe of autocracy, the lover of freedom, has after all liberated Egypt. It is a masterly stroke of statesmanship which grants the valley of the Nile her new status. A discontented Egypt would be a source of weakness to the Empire on which the sun never sets. A contented Egypt will be an asset of undoubted value. Britain has shown by this act that she is not bankrupt in statesmanship. But what about unfortunate India? We pause for an answer.

* * *

The problem of Ireland is becoming more and more interesting. The most important fact just now is that there is an Irish Republican Government sitting and working at Dublin side by side with the monarchical Government of England. This republican Government has its own machinery. Its police and law-courts have won the approbation and support of the people. But British statesmen do not seem to have realised the futility of repression. They are staggering blindly—to quote the 'Nation'—towards an Amritsar in Ireland, creating all the conditions that make an Amritsar inevitable. Writes our British contemporary: "Our statesmen seem to forget that the Irish question is in a very real sense an English question; that the ruin of liberty in Ireland means the ruin of liberty in England; and that in the chaos that must ensue, the British Empire itself may perish. Statesmen continually take it for granted that the liberation of Ireland spells the end of the empire. We say advisedly that the bloody coercion of Ireland—and no other sort of coercion will avail to-day—spells the end of the empire. We may crush the Irish, but we cannot do so without a revolution in this country, without lighting fires of hatred in Australia and America and in the heart of our very army and navy, and without awakening terrible echoes in India. English repression in Ireland will bring in its train a still more disastrous punishment than did Spanish repression in Cuba. It will be a greater peril to our national existence than a wilderness of Irish Republics. Shakespeare's and Nelson's England can survive any danger, save the death of freedom not only at our doors but at our hands. That is the liberal faith. It is for liberal statesmen to save our country and our commonwealth by proclaiming it fearlessly and unfalteringly to-day."

* * *

The news of the assassination of Mr. R. W. D. Willoughby, the late Deputy Commissioner of Khera, by a Mussalman fanatic causes us great grief. The assassin and his accomplices have since been arrested. The deceased officer had done nothing to arouse the antagonism of the Mahamadans. We deeply deplore the outrage.

* * *

The special session of the Indian National Congress to be convened at Calcutta in the coming week will decide and determine certain vital issues affecting the future of India. Amritsar session was held when the report of the Hunter Committee and that of the Congress Committee had not seen the light of day. The question of the dismemberment of Turkey had also not been definitely decided. In spite of the Reform Act greater and higer issues are on the anvil, and sooner or later country will be called upon to face the terrible situation. National humiliation outrage and insult are full to the brim; the nation is wounded in its very vitals, and the recent speech of His Excellancy Viceroy has only added fuel to the fire. India is at the cross roads and her children in the special Congress will have to choose the path that straightway will lead to her emancipation.

* * *

Judgment has been delivered in the sensational photographer's murder case of Coimbatore by the Sessions Judge. Disagreeing with the unanimous verdict of the assessors the Judge has convicted all the four accused to undergo the extreme penalty of the law. Leave for appeal has of course been granted.

* * *

We regret to record that one Mr. Nataraja Iyer employed as a clerk in the office of the General Traffic Manager South Indian Railway Trichinopoly has with his wife and children converted to Roman Catholic Christianity. Such conversious have of late to come more and more frequent. It is hoped that the Hindu public of Trichinopoly will wake and do the needful.

* * *

There are certain newspapers which sometimes bring upon themselves unenviable notoriety by abusing great men, especially after they are dead. 'The Times of India', the 'Statesmen' and the London 'Times' has besmirched their pages by printing unchristian ungentlemanly and unbecoming scriptures upon the life and career of the late Lokamanya.

The statement in the London 'Times' that "the death of Mr. Bal Gangadar Tilak removes the most dominant, subtle and sinister figure in the cult of Indian extremism, arch-insprier of the political unrest in India" stands in singular and sinister isolation. Such silly and prejudiced aspirations upon the intensely patriotic career of India's departed leader slide away like water of the Swan's back. The name of Loka manya Tilak will inspite of these detractors, shine all the more, and will ultimately emerge on the stage of history "clothed in all its real triumphant glory and covered over with a lustre that is entirely its own."

* * *

The Indian residents in England propose to give Lord Sinha a dinner at Savoy Hotel on 8th instant and have invited Mr. Montagu to preside. Lord Sinha is leaving England next week to take charge of his new office in India.

* * *

The situation in Mesopotamia is uneasy. The Lower Euphrates neighbourhood is being seriously affected by agitation. The Samarah railway station was attacked on August 29. The Arabs are said to have been aroused by the preaching of 'jehad' by certain fanatics. British political officers can be saved only by being withdrawn through the air. Samarah station was attacked and the ferry was captured, but retaken later on. Another station was attacked and burnt, while an attack on yet another was beaten off.

* * *

The following is notified in the current issue of the Gazette of India:—The leaflet called "British Barbarities in India" published by the "Young India" in New York has been proscribed.

* * *

We offer a hearty welcome to the 'Chaitanya' a new weekly which is shortly to be published from Belgaum.

* * *

Nature has once again shown her freaks. A Parsi lady was delivered on the night of the 1st instant of a two-headed child having four legs and four arms. The child immediately died.

* * *

Yet another freak of nature is reported from Ohio. A double calf was born, and lived and thrived for six months; then it caught cold and died. It had two heads, two pairs of front legs and two bodies, while one pair of hind legs jutted out from the point where the two bodies met. The two heads were quite independent of each other. The calf could eat with one or both of its heads at the same time to suit itself.

* * *

The Nobel prize for literature has gone this year to a Spanish author Jacinto Benavente. Spain knows and acclaims him as her leading drama-writer. Says the 'Literary Digest,' "None of the recipients of the honour have either been professed playwrights or have lent their work to the stage, and in cases have collaborated in the labour of casting them in dramatic form."

* * *

We are glad to record that from the Indian women's University, four Indian ladies have graduated. No doubt, it is a small beginning. But great results follow from small beginnings.

The Hindu Message

The Russian Government of Today.

Whatever information comes to us regarding the Russian Government has to be carefully sifted in order that we may know the truth. A mountain of prejudice and an ocean of misrepresentation stand as barriers which prevent us from knowing what the facts of the situation are. Still, we are made fairly sure of a few prominent features of the present system of what is known as Bolshevik rule in Russia. First, the primitive village community, managed by its own Soviet, is the present administrative unit. The Soviet is a council or committee of workmen's and soldier's delegates elected in every township, village, or rural district for the purpose of local administration. Every factory and every encampment of troops is empowered to elect a Soviet for discussing and administering its own affairs. Every Soviet has an executive committee for the transaction of current daily business. There are also District and Regional Soviets. Thus there is at work a hierarchical scheme of Soviets. At the head of the entire organisation stands the All-Russian Congress of Soviets at which all Soviets are represented by delegates. The rural Soviets contribute one delegate for 125,000 voters, and the Urban Soviets one delegate for 25,000 voters. Hence the urban voters have a preponderating influence over the rural. The All-Russian Congress of Soviets elects the Central Executive Committee of 200 delegates which has its local habitation in Moscow. The chief function of this Executive Committee is to appoint and control the Peoples' Commissaries who exercise the supreme control and constitute the Government (or Ministry) of Russia. Secondly, the electorate is composed of all persons of either sex over the age of eighteen as follows:—(1) workers who do not employ hired labour for their own profit; (2) soldiers and sailors; (3) persons belonging to these classes who have lost the power of working. All others are excluded from the electorate. Any village camp, factory, or small town of 10,000 inhabitants is entitled to form a Soviet, provided it represents not less than 800 electors. Thirdly, we have an equal distribution of wealth, work, &c., among the whole population. This is meant to lead to the extinction of all privileged classes and the destruction of capitalism. The workers are enabled to form a communistic brotherhood. All large properties are to cease for the benefit of the small cultivator.

We thus see that the Central Executive is simply an organisation for supervising and helping forward the new socialistic experiment in Russia. There is no centralised or despotic state machinery with powers of arbitrary and autocratic control. The programme above sketched is the outcome of the combination of socialistic, humanitarian and anarchic ideals which have long been preached by social reformers in Europe.

We need not say that we—who, as followers of the Vedic religion and sociology, once possessed the highest, happiest and most practicable of all ideal schemes of human polity,—do not approve of the Russian Bolshevik programme as above sketched as a whole. But we consider that it is a better system than any one now existing among Western peoples. For, it has swept away the rule of the plutocractic aristocracies of the so-called democracies of Europe or America and the autocratic empires and bureaucracies recently existing among the people of Prussia, Austria, and Russia. The men who govern Russia are sprung from the people and elected by the people for whom they carry on the affairs of the administration. This is a great recommendation in its favour. That much is expected from the experiment is clear from the fact that even a hostile writer in one of the current British reviews admits that "it is possible that the Soviet theory and practice may suggest remedies for the faults of our (i.e., the British) existing system," and that "the Russian revolution will influence the world for many years to come." ('The Edinburgh Review' for July 1920). The recent Labour disputes and troubles in Great Britain seem for the present to have settled down, but we know that they will revive, from the bitter experience of the past. It is the opportunities of exploiting foreign countries and peoples which have multiplied in the past with constant and incessant increase of territory and have postponed Labour troubles and prevented their assuming a dangerous form and aspect so as to threaten the existing basis of British society. The writer in the 'Edinburgh Review' already quoted says:—"The Soviet scheme of government embodies a principle differing fundamentally from the parliamentary system which it has become our habit to regard both as complete and ideal from the constitutional standpoint. So much dissatisfaction is however now being manifested towards Parliament that it is not surprising to find even serious minded people wondering whether some merits are not latent in the Soviet system which might permit of its transfusion—gradual and partial, if not total—into a truly democratic body. Would the Soviet system enable us to reform, if necessary a representative system which has been outstripped by the requirements of the nation as well as to correct an obsolescent balance between the centralisation and decentralisation of the administrative functions?" If the Soviet system can inspire the beneficent spirit of reform in British administration in certain needed directions, how much more is the drastic hand of political reform needed in a country like India where the people have no share in determining, the spirit or personnel of their country's administration and are suffering blows of all kinds—economic, industrial, social, religious, &c.,—for the simple reason that there is no national control of any kind over the machinery of government and that the agency and spirit of the government is far from suitable to the traditions, needs, and aspirations of the people at large?

We shall deal with some of the objections advanced against the Russian Bolshevist system above sketched. First, the Central Executive Committee has often adopted the repressive and despotic forms of the autocracy it has displaced. But we must not forget that the system is new and cannot take root without resort to a certain amount of coercion at the commencement. Secondly, the

beneficent reforms introduced in national education, national hospitals, &c., are few and confined to a few localities. But the new state is yet only in its experimental stages and has been at work for eighteen months only. Thirdly, the Russian peasantry, though eager to take hold of the land on which he has long worked as a serf, does not like the new communistic basis of the Government's land policy and administration. But time is needed for the working of the new ideal. Moreover, the Government are not unmindful of the interests of those who can show superior loyalty and usefulness and of the necessities of those who are unfortunate or unable to take their places in the ranks of the national workers and citizens. If there are sporadic cases of discontent or disaffection, that is just what must be expected. Fourthly, the Bolshevik government has carried on a persistent and skilful propaganda to enlist the sympathies of certain classes and to intimidate those who are not well disposed to them. But these objectors show themselves in their true colours when they say also that "by clever propagandism Bolshevism can be made to look extremely plausible and attractive." So long as we are assured that the Bolshevic propaganda have received a "sympathetic hearing" on the whole in Russia, we are prepared to wait and see how the new system develops in the future. We are meanwhile ready to make every allowance for the difficulties of the present rulers and to discount altogether the grumblings of exploiting capitalists who have not only monopolised the riches and power of their own national state and people, but who have ruined the political and economic machinery of distant and dependent peoples and have established among them systems of autocratic and plutocratic bureaucracy which can no longer have a place in any system of civilised administration. The soviet system of Russian Government is, at any rate, an immense advance on a system like what we have in India. In India, we have had in the ancient past a system which had all the merits of the Russian system without its unjust and vicious principle of communistic equality. Moreover, India's own ancient polity avoided the evils of capitalism, while it cared for the interests of labourers of all kinds. As the ideal of the Rishis was based on the principles of renunciation and co-operation working side by side to secure the interest and happiness of all sections and classes of workers, discontents never existed in any section of the population. Moreover, the goal of the Aryan race was spiritual and not worldly. Hence, it became easy for all citizens to put up with such inequalities as remained and to regard them more in the light of an encrustation than as grievance or burden which was intolerable and must be, therefore, promptly attacked or removed.

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Notes and Comments.

A writer in the 'New Statesman' says:—"It is impossible to tell the whole truth to an average human being and still to remain on terms of friendship with him. There is little friedship without make-beleive. If two men are close friends, you may take it that they have been pretending to a considerably higher estimate of each other than they would set down in a perfectly honest diary. It is not necessary that they should deliberately lie to one another, but that they must discreetly conceal a certain amount of the criticism that is going on all the time behind the bones of their skulls. There are a few men who remain friends with their critics, but that is generally because they regard them as eccentrics" There is much truth in what is here said but what is unsatisfactory in it lies in the fact that the writer seems to hint that there is something so grievously rotten in the nature of man that it should lead to such a state of things. In most cases, we are not in a position to know all about the circumstances of those with whom we move on terms of friendship, and so we practise a certain amount of 'caution' in our dealings and relations with them. Moreover, we do not always feel full confidence in our own judgments of men and affairs, and this settles down into a confirmed moderation of statement. Hence it sometimes happens, as the writer himself points out that "a friend blames where he should have praised." It is no doubt sometimes true that people "talk a different language when face to face and behind each other's backs." But, if they are really 'friends,' they will surely admit the same to each other when they next meet or at least when the occasion arises for reverting to the topic. In India, we, as children of the tropics are apt to be more largely under the influence of our feelings and emotions than people who live in higher latitudes. Hence, there is less duplicity here in the relations of men than elsewhere. Of course, there are flatterers here as elsewhere. But, friendship and flattery are incompatible with each other in the long run. This cannot fail to be recognised as the warmth of feeling between two men ripens into friendship. Hence, when men recognise themselves and are recognised by the world as 'friends,' the relation between them grows more and more warm and sincere till all duplicity vanishes and the feeling becomes a bond which sheds as much charm as it confers joy in the relations existing between them.

* * *

The Christian missionaries are always anxious to make out that in India, religion has always become degraded from what it was formerly,—gone through what has been called "a gradual descent from the transcendental conceptions of God and the world to a system more comprehensible by lesser minds." The truth is that Hinduism has always recognised the fact that there are both higher and lower minds and also that the same mind undergoes a process of evolution till at last it reaches the highest perfection. The Western mind is fatally wedded to the false conception of the equality of all men. This may, doubtless, be valuable as a propagandistic device, but fails when tested by the realities of life. Hinduism is now developing its own missionary side, and will soon be able to meet its foes of the West and East on their own chosen ground of battle. Hindus await the result with confidence.

* * *

A writer in a recent issue of "The Nation"—an English weekly—says that three things are needed to "restore the health" of Western society,—to restore the humanity of men in the West in some degree, as we would put it. They are:—(1) "to abolish the government of industry by property; (2) to end the payment of profits to functionless shareholders by turning them into creditors paid at a fixed rate of interest; (3) to convert industry into a profession carried on by all grades of workers for the service of the public, not for the gain of those who own capital." These measures are necessary to exploitation of workers by capitalists. Western communities, however, would continue to exploit the resources of Asiatic and African peoples, regardless of all

considerations of justice or humanity. We hold that so long as injustice and inhumanity prevails in their foreign relations, Western communities cannot prevent the perpetration of injustice and inhumanity in internal affairs. They must first learn the lesson that they share their humanity with all men who inhabit our globe, whether they inhabit Asia, Europe, or Africa. See the events now taking place in Ireland. We fear that, if the present trend of events continues unchecked for another decade, the Irish race will become extinct at no distant date. The National Peace Council in Great Britain "appeals to all parties to put aside that unbending and bitter spirit which leads to strife and ruin,"—"to put forward renewed efforts of reconciliation and settlement, and to meet any such efforts in a temper that knows the value of mutual understanding and the importance of the common life." So long as the Ministry of Lloyd-George exercises power, we have no hope that strife will be replaced by reconciliation, or ruin by a constructive scheme of re-organisation. Of course, it is easy for a Britisher to suppress all conscientious scruples by dangling before the world and before himself the plea that Irishmen want a republic. Mr. Lloyd-George has already said that he would rather calmly see perpetrated "a million casualties and a five years' war" than see Ireland severed from the United Kingdom. But let him withdraw the British army of occupation and offer Ireland a Constituent Assembly to settle her own future system of self-government, either on Dominion or or other lines of federalism,—and then he will see what a change will take place in Irish sentiment towards Great Britain! Till such a change comes over the minds of men in Great Britain, one cannot but echo John Bright's sentiment that Ireland may be torn from her moorings in the deep and taken ten thousand miles further West!! But will even this be of help to Ireland,—if such were, indeed, feasible!!!

* * *

Britain has also its pirates, like other Western communities. We learn that there were men of "noble" birth, too, among British pirates. The Cambridge University Press has issued recently an account of the "life and voyages" of the third Earl of Cumberland. His so-called voyages were "as numerous as the Apostles and often as violent in their endings"; and no one need be sorry if piracies, sacred and secular, meet with similar ends. Cumberland's object was to "singe the Spaniard's beard" and "to rifle the wealth of the Indies." And never was such piratic expeditions more successful. "Never before was there such a catch. It was the talk of the whole country." The plunder included pepper, pearls, musk, silks, calicoes, cocoanuts, spices of all kinds, elephant's teeth, &c. India must have contributed largely to Cumberland's catch and cargo. The author of the Life of Cumberland gives, we are told, "ravishing" descriptions of his hero's captures and adventures. Western chroniclers are apt to glow with pride at the thought that they and their kin of today are akin by racial descent with the ancient pirates of the North Sea. Let us hope that the descriptions will not prove "demoralising," as a writer in an English journal anticipates. Already all Europe is sharing in the exploitation of "the wealth of Ormuz and of Ind," and also of the Further and the Farthest East. If these glowing descriptions of a pirate's adventures and plunders bring about a recrudescence of the slumbering piratic instincts of ancient savagery, the Asia of today, already stricken almost beyond hope, can only look on with blank despair while sinking rapidly and irretrievably, into the abysmal depths of disaster, desolation, and destruction for ever and ever.

Kurnah, at the junction of the Tigris and the old channel of the Euphrates, is the site of the Garden of Eden, and there is a tree there which the Arabs alleged to be the Tree of the Knowledge of Good and Evil, of whose fruit Adam and Eve wickedly ate. It was the custom for British soldiers "on a beano" to be photographed under this historic shade. One party, in order to get more into the photograph, climbed into the branches and broke down the Tree. So ends the Bible story.

—*The Literary Guide.*

Literary and Educational.

The Conception of the Infinite.

By S. AMUDACHARI B.A.

Nowhere has man been puzzled so much, than when he attempted to draw a line of demarcation between the finite and the infinite. There is harmony in existence, and the universe is controlled by certain immutable laws—to transgress which is to invite sure ruin—nay to a great extent it is even impossible to go against these eternal laws of Nature. Every being in the world has a finite purpose in creation, and it is the striving for the infinite out of the finite that is the ultimate goal of each. Man, out of his crudities reaches the infinite after aeons of perfection, after illimitable striving and by a cycle of existence through many births. It is a process of continual striving, the end of which is the Realisation. In other words the infinite is reached by successive stages out of the finite. Every step from the finite, lessens its distance from the infinite until the infinite is reached, though the transition from the finite to the infinite is almost imperceptible.

This sense of the Infinite has always appealed to all great men, be they scientists or spirtualists, philosophers or poets. Nature has always interpreted to them the message of the Infinite and the idea has been an established one. The process of arriving at the Infinite is not relatively so very important as the attainment or the realisation—so that, though the ways by which several of these great men have arrived at the result may be different, it stands significant, that they were one and all able to perceive an ultimate reality, which is no less than the correct conception of the Infinite. It is merely idle to quarrel with the manner, for, the conception is so thoroughly individualistic. It gives not merely, great credit to the individual, but also helps in a considerable manner, the attempts of many others, who are also in the continuous striving and to whom it may particularly appeal. To put these great men to the test of the work-a-day world or to have their principles tested by standards not free from vices is to commit an egregious folly. For the test is bound to be an obvious failure. A particular thing appeals in different ways to different people. It is not all that can read the riddle of the universe out of the almost imperceptible growth of plants. The idea of a flower with its many coloured hues, as being the ring or the token of God's love, sent to us here, as did Sri Ramachandra to Sita in the Asoka Vana is not so apparent to all. It is peculiar to men of genius. Rabindranath has to place before us the idea and its significance, when we are compelled to perceive its hidden meaning and purpose. There have been great Spiritualists born of intense intellectualism, who may even be said to have bridged the Finite and the Infinite. Their convictions are beyond question, their firmness beyond doubt. Times without number they have tried to impress upon humanity the ultimate truth of the Universe,—only humanity has refused to follow, even obstinately refused sometimes to follow. The call of spirituality has sounded forth from the East to the West, and today there is one reverberating cry for Life and Breath; for in the grip of soulles commercialism the West is being throttled. What is the achievement to be, after this continual race. For wealth and riches? We have on one side a nation of looms and factories while on the other a mass of humanity to whom 'Dollar' is the ultimate end and aim of life. It is indeed, a game, for as Ruskin points out, 'the idea of a great money-maker is there is no use in the money, but to have more of it than the other people is the game.'

This digression would be unpardonable were it not to show that men of genius are always in requisite to impress upon their fellowmen, the need and importance of looking beyond themselves, that they may realise a something far nobler and superior than the mere grovelling in the dust, and the clutching at the gold.

Man has always been confronted with a certain type of problems, which ultimately reduces itself to the solution of a certion mysterious something about which even the Rationalists admit to a certain extent. The efforts of scientists such as Huxley and others to reduce everything in creation to a matter of test in the crucible at the laboratory have not met with any signal success. This craze for analysis has greatly damped the vigour and life of many an enthusiast. A systematic attempt to reduce everything to a matter of formula is condemned to failure on its own account, for there is a limit beyond which even Science cannot penetrate. Here it is that Science fails and Intuition succeeds. Where the one suggests immense possiblities, the other readily grasps at them. Sir J. C. Bose, 'the wizard of the East' has delighted the world with his singularly beautiful ideas on the Life and Growth of plants. He is no ordinary scientist. He combines in himself those rare and wonderful qualities of intuition and genius, with his masterly grasp of scientific methods of arriving at truths. To him the problem of the Infinite is no unsolvable mystery. He sees in the trembling of a leaf the visible manifestation of the Unknown. He gathers 'the tremulous message when the note of the audible reaches the unheard.' He has the cherry optimism today that 'when human sight fails, man continues to explore the region of the invisible, and that out of the very imperfection of his senses, man has bulit himself a raft of thought by which he makes daring adventures on the great seas of the Unknown.' With unerring instinct does the learned scientist proclaim that 'there are other truths which will remain beyond even the super-sensitive methods known to Science. For these we require faith. To create an artificial egg in the laboratory is one thing, but to impart the true protoplasm, the essence that contains the living germ is another. Here it is that the known and the Unknown seem to meet where Science recedes being unable to go farther into the regions of mystery.

There have been spiritualists to whom this problem has intensly appealed itself. Sir Oliver Lodge whose 'Letters from the Dead', has created a great interest in the Mysterious, has been able to determine the link which connects The Known and the Unknown. Faith goes a great way in helping to solve such problems. The pure rationalist may not be able after all to perceive much. To men like Sri Paramahamsa, who learnt to treat the clay and the gold of the Earth alike by throwing handfuls of both into the Ganges, Realisation was not difficult. His life was so pure and devoted, that at every stage became nearer the Infinite, until he was merged in one. His lofty spiritualism has gained immeasurable strength, and is borne aloft today by numerous disciples of his, who have gone abroad with his message.

This message of the Infinite has been particularly revealed to some of the greatest philosophers and poets. Wordsworth, that intense lover of Nature, saw the Hand of the creator wherever he turned. He wrote no mere ephemeral poetry. His was surcharged with a true message. To Tennyson, even the tiny little sea-shell has its significance.

"See what a lovely shell
Small and pure as a pearl
Lying close at my foot
Frail, but a work divine,
Made so fairly well,
With delicate spire and whorl
How exquisitely minute
A miracle of design"

A critic of literature has truly pointed out that when 'Science has provided us with its completest rationale of things we are still primarily impressed by their mystery and beauty.'

This shell has as much significance for Wordsworth, for,

'Even such a shell, the Universe itself
Is to the ear of Faith; and there are times
I doubt not, when to you it doth impart
Authentic tidings of invisible things
Of ebb and flow and ever during power;
And central peace, subsisting at the heart
Of endless agitation.'

Shelley, it was that rang in clear tones his unmistakeable atheism. But he never denied the existence of a great spiritual Reality at the back of things. We have in 'Queen Mab' his theory that

"Throughout these infinite orbs of mingling light
Of which yon earth is one, is wide diffused
A spirit of activity and Life
That knows no term, cessation or decay
Soul of the Universe! eternal spiring of life and death,
of happiness and woe"

And coming quite to modern times, perhaps no one has so intensely felt this supreme message of the Infinite as Rabindranath himself. In all his devotional songs he is truly one with God attuning himself to the music of the Universe. There is a lyric charm in his writings, and it is impossible to resist the subtle and delicate power by which he gains hold on us.

Wherever we turn, we see the manifestation of the Unknown. The movements of planets are controlled in their Orbits and the stars shine endlessly on. The horizon but seemingly limits our field of vision, and the blue vault close above us. The little seed with its germ of life sprouts up in quest of Life and Truth. The chick from within the shell breaks asunder its frail covering—all in search of the Infinite, and many a little phenomenon may be explained to show this ceaseless striving for the Infinite out of the Finite.

The Teaching of Nature Study.

By M. S. NATESON.

The Teacher of Nature Study ought to bear in mind that Nature Study is the culture of the heart to observe and think for oneself, without books or helps, and in the presence of facts. No syllabus is possible to be suggested, for every particular school should best judge of its capacity for the efficient teaching of Nature Study and frame its syllabus accordingly. Nature Study means neither Botany nor Zoology, neither Physics nor Chemistry, neither Geology nor Astronomy, neither Physiology nor Climatology, nor any of the thousand and one "ologies" that are commonly brought under this branch of study. It should be limited to more or less an experimental course of enquiry into the ordinary facts of nature likely to come under the observation of boys and girls of school-going age. Instruction must always proceed from the study of the actual object either in its natural home or in the class-room, and not from description or reading. The aim should be not to impart information but to lead children to find out for themselves all that is possible under the circumstances. Observation and description of experiments made by the teacher or by the pupils and conclusions from these observations do constitute the only rational Study of Nature. The great Professor Huxley as well as Herbert Spencer, the great educationist of the last century, regard the Study of Nature as tantamount to a worship of God; as showing a value, a tacit recognition of worth in the things studied, and by implication in their cause. At every stage the work should be connected with Drawing. The same lesson should never be given twice. When the same object is taken as the basis of a second lesson, new facts should be sought for. What is called the Nature Calander should be maintained by every pupil. The pupils' progress in Nature Study ought to a considerable extent to be independant alike of the school and of the teacher. Very often Nature Study comes into closest contact with Geography. At the same time English will find in it a valuable ally providing a wealth of material for essay-writing and for oral composition. The effective carrying on of Nature Study affords the

readiest outlet for the energies of the manual labour room pupils in the manufacture of the necessary apparatus.

The Study of Nature should as far as possible be seasonal. Excursions should in most cases be directed to exploring the school or the home neighbourhood. The use of such harmless instruments, as the tape, the thermometer, the barometer, the rain-gauge, the telescope, the microscope, the dissecting knife and the garden scissors, by pupils should be encouraged.

The school museum should consist of two sections, one a show section and the other to be freely and readily resorted to by children.

The keeping of pet animals within the school compound and making the school pupils individually or jointly responsible for their well-being and comfort ought to provide an incentive for the high moral feeling of abstention from injury. Ahimsa Paramo Dharmah. A bird kept imprisoned in a cage is not a fitting subject for Nature Study. Observatory bee-hives are not only an interesting addition to the school garden, but they are also a source of income owing to the sale of the purest honey procurable.

Social and Religious.

The Religion of the Veda.

BY G. RAMACHANDRA AIYAR, B.A., B.L.

(*concluded.*)

7. You must bear clearly in mind that you can really, every one of you, afford to lead a truly religious Dhārmic life without the slightest detriment to your secular duties, to your country, to your community and to your families. It is only the man who is good for nothing that will say "no." You should'nt wantonly ignore any of such various duties of yours. You must however assign definite proportions of time and attention to them all, as far as possible, according to their relative importance. In your over-enthusiasm for the lesser causes you shouldn't forget your more important duties, as is abominably evident in some cases in these days of imitative excitement even on useless, unworthy matters.

8. Again, take all possible care to preserve your integrity as Hindus pure and simple without joining, or continuing to be connected with, the new Samājas and societies, and missions and schools of thought of the present-day India having fantastic cults of their own imagination; nor get yourselves involved in the foolish struggles that have now arisen out of the suicidal and all-ruinous "non-Brahmin" movement, nor fall inadvertently into the mistaken courses of anti-Dhārmic conduct, being allured by the thoughtless pretensions of the pioneers of the so-called "elevation of the depressed classes" movement. Never neglect your spiritual interests as Hindus proper, nor give up your Sastra-allotted specific Dharmas You should make the best of your available opportunities and facilities to enable you to progress onwards and onwards. But at the same time, that is to say, without the least prejudice to your own spiritual advancement and without the slightest detriment to your prescribed Dhārmic fulfilment, you should so heartily and freely move with all others, both within and without your great Hindu community, for the good of all in a genuine spirit of friendship and love that they may feel all the happier and be really better off for your useful work in their midst. This does not mean at all that you should mix up with all indiscriminately in all matters as if there were no grounds for any difference between man and man or class and class as such; nor has this anything to do with interdining, intermarrying and hobbies of that ridiculous sort; and we know surely what all these really mean as Sādhanas for the true promotion of mutual love and good will. The unenviable conditions of the enlightened societies in the modern civilised world and its horrid ways are a great eye-opener in this respect.

9. Lastly, you should on no account fail to recognise that you Hindus, who follow the One Ideal Religion of the universe, occupy a unique position in the world a position of spiritual trust and prominence, a position which, while making your community the supreme spiritual head and guide of the world communities, enables you to see, from your lofty view-point of spirituality, the comparative unimportance of the mere worldly concerns of humanity, political, social and industrial. Such lower concerns of yours, if divorced from your lasting spiritual interests, are doomed to be dry and lifeless, and those of you who may unfortunately be wholly engaged in such dry concerns, without minding your more important Dhārmic duties, cannot but regret your mistaken procedure in the end, though some of you may censure me now openly or in mind for saying it to your face intending your benefit and improvement. I do not mean to say that you should in any sense neglect your political social, industrial and other worldly activities. You must be usefully active in all possible right ways. All that I press upon your attention over and over again is that your religious activities are the most important ones for you Hindus and that your other kinds of activities are all useful only so far as they create facilities and conveniences for the helping of your spiritual ascent. You Hindus will be nowhere as a community but for your characteristic innate Dhārmic spirituality. As the world's spiritual guide your Hindu community with its Divine Vedic culture is ever bound to be at the top head of the world-humanity. Spiritual supremacy is not only the highest but the only kind of true supremacy, and you Hindus have it. Political or other kind of material supremacy is meaningless, at any rate, for *you* Hindus. This needs no explanation. There is in fact no other community on the earth to compete with you in spiritual advancement. Whether the other world-communities know or recognise it or not, you may rest assured that they are all bound to be your Sishya groups sitting at your feet sometime or other for spiritual tuition. Already, some of them have begun to profit by enlightenment from your Sacred Literature little by little. Let none of you cease to belong to such a supreme gifted community as yours by neglecting your lofty Vedic culture and by full-timed excessive activities in other directions merely. What use can there be at all if you gain everything else (even if that were possible), but lose your own souls? On the other hand, the one who gains his soul, that is to say, has self-realisation of the supreme absolute kind, is known as gaining everything. Once you give up your Vedic culture, you are gone, hopelessly and irretrievably gone, and you will have no position in the world worth speaking about. Some of you talk so much about your nationality and your national education. Where can all that be if your very national characteistic speciality, your exceptional spirituality of being, your very Dhārmic life and individuality, is crushed out of you by the overweight of abnormal material concerns? It is true you do deserve, and you must necessarily have, sympathy, encouragement and co-operation in your political aims, in your attempts at social renovation *if in the right direction*, for your industrial achievements and all that; but you are asked at the same time to give to the religious side of your active life (in fact, its most important side) that amount of attention and care which is its due, and to remember that your other activities of whatever sort, to the thorough neglect of the well-being of your souls, are worse than useless. Take, therefore, my dear brothers in God, each one of you, an all-round view of your life-duties and discharge them all by all means and as far as possible within your powers. In any event or under any pretence don't ignore your particularly allotted Dhārmic and spiritual training which alone can take you to your true ultimate Goal of absolute being and eternal bliss. To speak out the final truth, your "duty to your Self"

is virtually your "duty to all"; for, all are in reality none but your very Self. Your Great Spiritual Religion alone teaches this ultimate truth. This supreme truth is more often misunderstood than understood aright in these our days. You must understand it properly by constantly sitting at the holy feet of your respective Gurudevas. In the true light of such a grand truth well understood, your ideas of life and things cannot but differ from those of others whose training of the ordinary kind cannot possibly take them beyond the narrow walls of limitation, above the crippling notions of the false "I" and "thou" and "mine" and "thine." Dear brothers, appreciate the true worth of your lofty training, know your own inlaid spiritual strength to well undergo such training, and rise to be true ideal Hindus, remembering that you are all the direct descendants of your mighty forefathers who ever remained the True Aryans of humanity, and to whom nothing but Dharma was the true spring of action, and nothing but Moksha was the true end in view.

Legal.

The Judiciary.

BY R. KRISHNASWAMI AIYAR, M.A., B.L.

VIII

I referred in a previous article to the observation of Mr. Justice Seshagiri Aiyar:

"Temples for the worship of Siva and Vishnu were established mostly by non-Aryans at or about this time to circumvent the Buddhistic influence."

It is difficult to understand what he means by non-Aryans. Kshatriyas, Vaisyas and Sudras have contributed largely towards the founding and maintenance of temples and though they are non-brahmans I do not think they (at any rate, most of them) will like to be classed as non-Aryans. Probably His Lordship also did not mean by the word 'non-Aryan' anything more than 'non-Brahman.' In 1919 M. W. N. 899 at 912, the learned Judge makes a similar observation:

"When we remember that most of the temples in the south do not owe their existence to Aryan influence but were built and endowed by non-Aryans and when we also remember that the endowments in the north are mostly by Aryans, the distinction between the two classes of temples would be apparent."

Mr. Justice Sadasiva Aiyar who sat with him thought this an excellent opportunity to air his views on the ethnology of the South Indian Hindus and begins his observations with a compliment to his colleague:

'Some of the observations in the judgment of SeshagiriAiyar J. such as 'in the north we find innumerable instances where endowments are made in the name of a reputed saint who worships the idol', 'the personal sanctity of the founder seems to have had more influence in the north than in the south, most of the temples in the south do not owe their existence to Aryan influence but were built and endowed by the non-Aryans while the endowments in the north are mostly by Aryans' are observations based upon my learned brother's knowledge of and personal research into subjects to the study of which I have not been able to bestow as much time and industry as he. So far as I have been able to study some of the subjects referred to, my provisional conclusion is that Brahmana Hindus are not so predominantly Aryans in blood and non-Brahmana Hindus are not so predominantly non-Aryan in blood as usually assumed and I am not satisfied that 'Dravidian' is opposed to 'Aryan' and does not really represent the meeting of an earlier Aryan wave of immigration with sub-races of the fourth or third Root Race. A non-Brahmana or Dravidian does not, at all, therefore mean to my mind a pure non-Aryan and so far as southern India at least is concerned, a Dravidian does not connote a non-Aryan. These are, however, large controversial questions and I feel diffident to express decided opinions on them." (page 899).

These observations which went to the length of questioning the purity of descent of the modern Hindus did not perhaps commend themselves to Seshagiri Aiyar J. for at page, 917, he says,

"As regards the comments of my learned brother on some of the statements made by me, I wish it to be understood that my language was not intended to decide any question of ethnology regarding race."

If there is any nation in the world that can claim to have maintained its purity of race, *that* is the Hindu nation and it needs no elaborate reasoning to point out that the institution of caste is alone responsible for this purity. As Sadasiva Aiyar J. himself points out in 1916 M. W. N. 307 at 319:

"Almost all the members of the communities professing to follow the Hindu Religion belong to definite castes. The children of such caste people (unless they become apostates or are excommunicated) are, by their very birth, members of their parents' respective castes....Now the identity of a Hindu Caste as a unit is preserved (a) by the almost total exclusion of any accession from outside, that is by confining accessions to its members to increases by births (legitimate births, except in very few cases like the children of dancing girls) and (b) by confining valid marriages to persons belonging to the same caste."

[I need not say that I disagree with the "almost"]

That being so, it passes my comprehension how the learned Judge, himself born a Brahmana, coolly asserts that there is or may be an admixture of non-Aryan blood in the Brahmana Hindus. I do not know from what data His Lordship chooses to draw this astounding conclusion, provisional though it is stated to be. The issue of Anuloma marriages tolerated by the Smritis in the pre-kali ages and of Pratiloma marriages prohibited even then may be found in some of the modern non-Brahmana communities. There may therefore be some truth in saying that in certain non-Brahmana communities there may be an admixture of *Brahmana* blood; there can be absolutely no ground for supposing any mixture of *non-Aryan* blood in them. Anyhow, as the Pratiloma and Anuloma children were as a rule, never given the status of the parents, the *Brahmana* community could never have been augmented even by such vijatiya conneetion much less by non-Aryan connections. Like Lakshmana Gounden in the case cited above, His Lordship may have transcended "caste and self," but surely that is no reason why he should deliberately propound propositions insulting such of the Hindus as still happen to be foolish enough to take pride in the purity of their descent.

Having mentioned Lakshmana Gounden's case, I cannot refrain from giving some more extracts from His Lordship's judgment therein. But I keep them on for the next article.

Our Social Problems and the Bhagavat Gita

By K. S. Ramaswamy Sastri B. A., B. L.

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Short Story.

Adventures of Subhedar Major Sardar Bahadur 'Jayaram Singh.'

No. 3.

"The Mysterious Fires."

I

BY DR. T. V. S. SASTRI, L.M. & S.

'What is generally known as the 'Sepoy Mutiny' was about to blaze forth' began old Jayaram Singh one evening. 'I say so, because' he continued' 'I had inside information, a sort of a confession from one of the principal actors, to corroborate the view, that it ought to be more properly called a revolutionary war. Indeed if it had succeeded it might even have been dignified by the name of The Indian War of Independence, as in the case of America.' But to me and to my co-religionists is chiefly due, the credit or discredit of depriving it of that grand name. Though I for my part, am sure about our having conferred a blessing on our country, by our establishing the British supremacy, if not for any other reasons, at least for the one grand result of the burial of the hatchet between the Hindus and the Musalmans, and for the welding together of many discordant elements into one nationality, yet there are those, who accuse us of want of foresight, and suicidal aloofness. Even I, cannot refrain from occasionally doubting the wisdom of our action, while sometimes I see dreadful apparitions of some dire (Dyer) Visitation torturing my brethren, the children of the soil of Punjab, for the part they played there.

Of one thing you may be certain, that it was not cowardice that made the Sikhs, not only hold back, but actually help to crush the rebellion. For that, the Sikh is never a turntail at the sight of war, but that the din of battle is rare music to his ears, is a fact, established by the history of many a gory battle, ever since the very birth of this glorious race. Two reasons were foremost in our minds when we declined to join our countrymen, in their sudden, terrible, frenzied and sometimes beastly, though perhaps just, attempt, to throw off the foreign yoke. The first was that we had pledged ourselves to submit to the Company's domination, after the failure of our attempt to drive it out; and you know, that we Sikhs,—I mean Indians, (he smiled), are suffering under a notion, that pledges are meant to be kept and you know, we have even now, not acquired sufficient civilisation to think otherwise.

The second reason was that the rebellion was engineered chiefly by the Moghuls and Mahrattas, and especially by Nana Saheb the adopted son of that miserable miser, who instead of fulfilling the treaty obligations entered into by the illustrious founders of both our nationalities, was actually ungrateful enough to help the company with men and money, while we were warring for our existence. This preface will, I hope enable you to understand our conduct, and now I will proceed with the story.

Nana Saheb, the adopted son of Baji Row, was not recognised by the Company as the proper heir, and in accordance with the then habit of the Company, with reference to their allies' heirless estates, his estates were annexed. A similar incident happened at Satara. The agents of Nana Saheb and Satara, who had gone to England, to prefer a final appeal to the Board of Directors, having failed to obtain justice from them, after the expenditure of crores of rupees, concieved the idea first there, of wresting by force of arms, what they could not get otherwise. The full significance of the insidious system of subsidiary alliances, having just dawned on the minds of the Indian Princes, many of them were only too eager to escape from its degrading clutches, while not a few of them were smarting under the non-recognition of Hindu laws, like the law of adoption; and dreading the Company's greedy policy of annexations. Nana Saheb corresponded with many rulers, and got assurances of sympathy from many. His agent, Azimullah Khan, looked after the organisation of forces, and freely gave out that he had secured the alliance of mighty Russia, the Great White Bear of the North, ever ready to pounce upon our country.

Meanwhile, the task of reconciling the people to the idea of a revolution, was being carried out, with a skill and ingenuity that any conspirator might envy, by the clever Brahmin agent of Satara, and his 'modus operandi' deserves special mention as it has more to do with my story than the rest. He sent intelligent agents to all festivals and shrines, and instilled into the minds of the devotees the idea of freeing themselves and their religions from under the control of the Christian 'mlechas'; he worked through quack doctors, midwives, 'manthravadins,' devil drivers and gypsie palmists, to bring round, the womenfolk and illiterate country people with clever tales of their country being affected, with ghostly maladies, and of the fame that awaits, the man, who would free it of these, and the woman, who helps him to do so; most important of all, he got his agents appointed as pundits and munshis in the Company's army itself, and through them suggested to the Sepoys the desirability of their using their skill in arms, to rid the country of these foreign masters, rather than to help in loading it with more chains. Besides these, Sanyasis and Fakirs,—always treated by us as revered guests and not as mendicants—vaguely hinted at the duties and obligations of householders, especially Sepoys, towards their country and religion. 'Thamashas,' fairs and festivals abounded with these, and their mischief could not be nipped in the bud, as the Company was afraid of wounding the religious susceptibilities of the Sepoys and people, by dealing severely with them.

You can now realise, what an anxious time of it we—officers and loyal Sepoys—had, during these days of 'preparation.' Extra caution had to be observed and though our regiment being a Sikh one, was not likely to get inflamed, we had to dismiss more than a dozen munshi's and pandits. But the temporary visits of Sanyasis and fakirs, at the regimental lines, nor the Sepoys' attendance at fairs and festivals, could not be so easily dealt with.

Already the torch of Rebellion had been lighted in Bengal, by a premature outburst and rumours were broadly spread as to the fixation of 'THE DAY,' mysterious signs, and inexplicable but unmistakable symbols, were being circulated in regiments, but in spite of our greatest efforts, nothing definite could be ascertained. We knew that it was a far cry between Umballa and Bengal, but we knew also that messages were coming swiftly and secretly, from Bengal to Umballa. During these days, in our station, there occurred those mysterious fires, too, which consumed the houses of many of our officers. That these fires had something to do with the general conflagration, was clear from the fact, that whenever an officer behaved in a high-handed or insolent manner, that officer's house was burnt down, that very night. This only made the officers more jumpy, that in turn provoking more fires, an almost nightly display of incendiarism was the result, the authors of which remained unknown.

(To be continued.)

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Correspondence.

Evolution and Creation.

Recently I sent you a note on Evolution and Sikhism. The following quotation from a speech of Prof. Harvey Gibson, delivered before the Liverpool Chemist's Association, will go to show which way the wind blows, in regard to the acceptance of the Eastern doctrines in the West.

"Is it not strange that the whole of scientific progress, as it seems to me, is towards a recognition of the universality of life throughout creation, and so we are coming back to the doctrine of the Vedic philosophers hundreds of years before Christ, who taught that *God is the material as well as the cause of the Universe, the clay as well as the potter*; that the material and the spiritual are for ever connected, that the Supreme Being is not merely a presiding intellect, but that all matter, all nature, *the whole universe is to be looked upon as the corporeal manifestation of the deity*?

The soul of man himself is a particle of that all-pervading principle, the universal intellect, detached for a while from its primitive source and placed in connection with a material frame, but destined sooner or later to be restored to it as inevitably as rivers run back to be lost in the ocean whence they arose. 'That spiritual principle (said Varuna to his son) from which all created things proceed, in which, having proceeded they live, towards which they tend, and in which they are at last absorbed, that spirit study to know— it is the great one.' The advice of the ancient Hindu philosopher is still offered to us and we will be wise to follow it."

I crave the readers' indulgence to quote another writer before I offer my own criticism on the Evolutional stages.

"The view that the Supreme Being is manifested in matter, as well as in spirit and life seems reasonable, and indeed inevitable; since, if the case is otherwise, we have the spectacle of a deity operating in a mass of material which he did not create and which must have been there before. Such a deity, while he might very well be conceived as existing, could not be the *Supreme* deity. Going back to the ancient philosophers again, we see that the idea of a spirit acting upon a class of matter is the *second* stage in cosmogonical evolution, the stage at which the primal unity has become a duality. It is said that the Supreme divided himself into two for the purposes of creation."

The above lines contain an effective reply to the doctrines believed in by the Arya Samaj. This is only by the way. What I want to ask the Western orientalist and our ardent Indian Researchers is: if it is once conceded that God is the material as well as the cause of the Universe and that Time, Space and Causation are, as entities, His manifestetions, then what logic and consistency is there in the assertions that "we can scarcely imagine that so complex a being as man was created in one fell swoop, or that he must have been created or evolved by stages"? If it is true that it is at the close of the Manvantra that all is reabsorbed into the Universal Spirit, to be remanifested in Names and Forms in conformity with the past karma of those "Forms" then does not inexorable logic demand that we should stop affixing *time* and *number* to His Infinite manifestations, which we certainly do when we say that the earth was formed at such and such date and the Plant Life was evolved at such and such stage and that the soul in man began to develop in such and such circumstances? Are we not forced by consistency of thought, to fall back upon the Hindu doctrine of an eternal and Infinite whole manifestation of the One in an eternal circle of Yugas and Manwantras? Why should the imaginary monotony of the creation, implied in the statement that Infinite possible manifestations appear and disappear again and again at one fell swoop on the beginning and end of Manwantras, that no new names and forms are at any time created, that there is absolutely no Evolution or Progress except the one expressed in the sayings that "He is playing the hide and seek," that "He is ever realising Himself in and through Himself,"—scare us and make us trot out false explanations?

Here is another quotation from Guru Govind Singh, in support of the Hindu view.

Namo Sarb *Kale*, Namo Sarb Pale.
Namo Sarb Range, Namo Sarb Bhange.
Namastwang Akale, Namastwang Apale.
Namo Sarb *Deshe*, Namo Sarb *Bhesa*.
Namo Sarb Gianang, Namo Sarb Tanang.
Ek *Murati Anek* Darshan keen *Rup Anek*
Khel khel Akhel khelan Aut ko phir Ek.
Kal Hin, *Kala Sanjukat* Akal *Purush* Ades.
Om Ad Rupai
Anadi Sarupai.

Here are two more lines, from Guru Nanak.

Sagun Nirgun Nirakar Sun *Samadhi* Ap
Apan kia Nanaka ape hi phir Jap
Jab apan ap ap Parabraham
Taih moh kaha kis Horat *Bharam*.

When He Himself is Para Brahman, (and nothing else), then wherefrom can come Moh (Love—the cause of creation by His union with Maya) and who can come under Delusion (How can Maya arise)? This ought to be a sufficient reply to the query of the Governor of Bengal, for whom this is the crux of the whole Hindu philosopsical problem. When it comes to the extreme step in the intellectual comprehension of the last proposition of the last shudh Advaita, then, Hinduism, at its best and highest point of achievement, denies and must, to satisfy the demands of logic, deny the hitherto supposed (for all practical purposes) existence of Maya even, and declare that there is no World, no Creation, no Me, Thee, and He, no Delusion which never was, never is, never will be, but the One, undivided Brahman.

From a careful perusal of the above lines, it should be clear that Hinduism and in fact every other religion that accepts and worships a Supreme Deity, cannot logically, in accordance with its first and primary belief, lend the least countenance to such evolutional explanations of Creation as Darwin and his followers offer. We must, therefore, continue to take the only true position of rejecting any dating of the creation of sun and development of protoplasm, the evolution of one particular initial shape and so on and so forth—such stuff as pseudo-scientists hurl upon the poor uncivilized East.

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Free and Compulsory Elementary Education.

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In its issue of March 4. the '*Hindu Message*,' publishes an article from the pen of Mr. Harischandra Rao on the *Tyranny of Free and Compulsory Elementary Education*. The arguments used therein would have led one to infer that the gentleman was disposed to be a little satirical, had not one come across the invocation so seriously made to Swami Vivekananda and Poet Bhartrihari to support his onslaught. Mr. Harischandra Rao has yet to learn that abuse is no argument. Abuse has however become contagious of late, and when one finds such leading luminaries as the "Hindu' and the 'New India' fully indulging in personal invectives regardless of all laws of decorum or decency, one may as well over-look Mr. Harischandra Rao's use of such choice expressions as "the wild excesses of our pseudo-patriots," "the bowl of public opinion." 'handful of self-seeking and self-conceited Indian members' "mischievous projects of our budding politicians' etc.

'The tyranny of the majority,' observes the writer,' is one of the most unbearable forms of tyranny and is in my humble opinion one ot the darkest and most terrible features of modern civilisation.' May we be permitted to point out that the 'tyranny of the majority' was not unknown to the ancient civilisations. The vote of each curia in Rome was decided by the majority of individual votes, and a majority of the votes in the curial determined the final result. Why in ancient India of the days of the Village Panchayats, 'the tyranny of the majority' must have certainly been present, as it would otherwise be absurd to hold that all questions that came up before the Panchayats—and the number must be very large every year in view of the enormity and the diversity of the Panchayats' functions— were accorded a unanimous vote. The tyranny of the majority must in fact appear inseparable from 'the vote of the many.' It is contended that individual ignorance is negative, and can cause no grave danger to the community. So is suicide. Compulsion is said to be repugnant to the heart of every sensible and self-respecting human being.' So does every sensible and self-respecting' child say when the physican prescribes a bitter dose. Whatever be the sentimental objection to the idea of Compulsion, it is no doubt most necessary to cope with the present state of the country. It is within the experience of the present writer, as it must be the case with every one of Mr. Harischandra Rao's 'pseudo-patriots that no amount of cajoling, no amount of persuasion, no amount of little presents ever made any improvement especially in children who have been hereditarily illiterate. Whatever be the amount of enthusiasm or zeal that one started with, one is bound to grow despondent and to turn a pessimist. Compulsion is therefore absolutely essential in the present state of our country.

Mr. Harischandra Rao's next objection is to its being called *free* Education. He would welcome 'gratuitous' education if it is unaccompanied by 'bills at our doors for additional taxes.' He seems to imagine that to meet the cost of Free Education in India King George will purchase from out of his privy purse Council Bills or telegraphic transfers in favour of the Indian Government. Mr. Harischandra Rao would not otherwise call the Education *free*. "First to compel people to learn is tyrannical: secondly to compel them to bear the cost—in addition to the burden—of learning that is to say to compel them to receive education *free* is much more tyrannical." Education is a matter of luxury, and therefore "to impart *free* education is to squander public money." These arguments speak for themselves. Not satisfied with these indictments Mr. Harischandra Rao proceeds to observe that "our reformers generally complain that the Government is spending upon Education less money than it should, though the fact is that it is spending more than is necessary." That it is spending more money than is necessary" will be apparent from the fact that after nearly two centuries of so spending more money than is necessary, only six persons out of every one hundred know to read and write, as the illustrious authors of the Joint Report were forced to confess. The system of education now obtaining in our Elementary Schools

is next assailed from as many as six points. "Your elementary art of reading and writing" may be non-essential. No one denies that an illiterate man *can be* efficient in some profession. But what is urged is that an elementary knowledge of the three R's will go a great way towards making their lives better materially and morally, if not spiritually too. "Your educational curriculam *necessarily* includes such dangerous elements as the imbibition of materialism, the cultivation of rowdyism and the acquisition of certain half-truths, untruths and full false-hoods" (italics ours). One fails to understand the significance of the term *necessarily*. If the curriculam is bad, the best thing would be to adopt it to our needs. Mr. Harischandra Rao would not himself give up the use of shoes, because a particular pair was made of bad leather and gave him trouble.

"There is every likelihood of your changing the standard of knowledge to a high fever degree so as to sap out the vitality of the candidats completely. There is nothing to warrant this presumption. Your compulsory schooling will remove children out of their natural or heriditary occupations" If the compulsory schooling will do the boys any good at all it is by making them better workmen—each in his own calling. Why should it be feared that your system of education, on the other hand makes "traders raiders bankers bankrupts, artisans charlatans, land-lords landless, and princes dunces."?" Milk may be good for health, but to make it compulsory is absurd." Compulsion is not always so absurd. Much against the will of the child, the mother *compels* it to take castor oil. "Your *elementary graduates* will be puffed up with pride and prove obstructionists in every matter abusing their "a little learning." Never was Mr. Harischandra Rao farther from truth. He would rather grope in the dark than walk in the twilight which may possibly mislead him. His dictum would appear to be ignorance or *Summum* knowledge." According to his own spiritual conception it is only He who is All-knowing. *Ergo* the function of man is to be completely ignorant.

May we be permitted to point out that the remark that "free and compulsory Education is, to say the least, indicative of lunatic barbarity" has not added to the dignity of the article ?

"Render unto Cæsar the things that are Cæsar's".

Under this heading I have tried in this short article to set forth what appears to me has been the attitude of Christian Missionaries in India towards Indian politics, for what does India stand in need of Christianity today and to examine into the causes which contributed to their estrangement from fostering or sympathising with the political aspirations of the country. I have chosen this title because I bleive that the injunction of the master does not mean that there are hard and fast distinctions between religion and politics, that the one is entirely outside the pale of the other or that there is something in it which prevents a missonary from being a politician. In an ideal state the influence of religion in moulding man's conduct in every department of life is irresistably great and potent, and that religion sweetens the cup of human misery and robs human life of its rigour and hardship is at the same time undeniable. Even the fundamantel doctrines of the religions of the world are the basic principles of politics. Do not the religions of the world stand for the Fatherhood of God and the Brotherhood of man, for absolute justice and fairness? And is Christianity an exception to these general principles of world's religions ? There is certainly no divorce between religion and politics and if Christian Missionaries have failed to stand up for Christ in India and missed a good many opportunities of doing so in politics, it is certainly a too strong way of saying that they have belied their past history in Europe and their mission in India. The Rev. N. Macnicol in his pamphlet—WAR AND RELIGION—regarding the purpose of religion says: "It is not meant to serve a decorative purpose in our lives. It is not meant merely to apply a certain amount of balm to the inevitable wounds of existence. It is not meant to be an opiate that deceives us with an imaginary comfort while the evils of the world go unaffected. If that is what it is, then it is a sham, and we are better to discard it altogether. Religion embodies the highest ideal of a man's life and summons him to their realisation. If our religion does less than that, if, on the one hand, it is content with an aim less than the very highest, and if, on the other, it submits to any compromise in the realization of that aim and acquiesces in the acceptance of a lower level of life then it is a failure and a hypocrisy." Do not then the highest ideals of life include politics which religion sets before us? Let Christian missionaries answer this. The part that the 'home' of Christianity has played in the politics of the world is such that no human hand can erase from the pages of history and no human memory can ever forget. It is impossible to disassociate from the Christian peoples of Europe the services of initiating the peoples of Europe into the doctrines of political agitation and idea of government which they have rendered in the cause of their countries; while in India the Christian Missionaries have deliberately stood aloof from the currents of political life and remained carefully wrapped up in a sort of religious cotton-wool lest they should catch a sacrilegious cold of politics. I don't mean to belittle in any way the great work they have done in other spheres of our life in India, but I cannot at the same time bring myself to beleive that they have in any way contributed directly to the national consciousness which we have begun to feel in India today, and this is what I regard as a great diappointment of Christianity in India.

But what has all this been due to? I am inclined to think that the autocratic and business-like instincts which they inherited from their predecessors—the official and the trader class of Englishmen—are responsible for their lukewarm attitude towards Indian politics—the one kept them at a distance from the people and the other made them put their religion on the market. Then the missionaries failing to realise the truth and force of the proverb that 'example is better than precept' failed to win the hearts of the people. They did not impress them by personal example but tried to impress them by preaching their impracticable ethics to the masses, holding out the prospect of the un-seen world and condemning the grandeur of worldly existence, and like the philosopher, always soaring up in higher atmosphere, neglected to know the common life of the people below with all its untold misery and poverty, much less cared to ameliorate their wretched condition. This state of things could not be redeemed and their task rendered smooth owing to their ignorance of vernaculars which they for long neglected to learn and which may to some extent account for their apathy to this side of Indian life. And then how far an alien political domination has to answer for the wretchedness of the multitudes toiling under it never disturbed their thoughts, and their strict religious neutrality shocked the Indian people and widened the gulf between the Indians and the Europeans rather than helped the two communities to realize that there is no difference between them in the eye of God and that they are but the off-shoots of the same parental stock.

These were in brief the various causes why Christian missionaries failed to endear themselves to the masses in India. What India wants from Christianity to-day are examples and not principles. The days for making this man or that man read the Bible and go to the Church are happily over, and with the close of the Great War Europe has begun to feel the throbbings of that religious pulse which was in danger of ceasing to beat at all; so that Christianity is once more the religion of the Saviour Jesus but with a new vision of her bounden duty towards India—her comrade in arms—the duty of working out side by side with the Indians the era of reconstruction inaugurated in India today, upon the success of which depends the physical, moral and spiritual salvation of India. India wants men like Mr. C. F. Andrews to join her ranks in working out that salvation, and happy will be the signs of the times if more and more men endowed with that new-born vision of human service are forthcoming to join us from the ranks of Christianity which so far India stands in need of.

"God give us men. A time like this demands
Great hearts, strong minds, true faith
and willing hands;
Men whom the lust of office does not kill:
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honour; men who will not lie."

Pandit CHAND NARAYAN ZUTSHI, M. R. A. S.,
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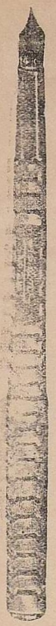

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